The Role of the Al-Awfiya Institute for Islamic Studies in The Religious Development of Jakarta Youth

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Abstract
Teenagers who are the next generation need to get special attention in terms of religious coaching, empowerment and organizational introduction. The reality in society shows that the current religious conditions of Jakarta teenagers are very tough challenges so that special attention is needed to the school family environment and the community. This research uses a Qualitative research approach with an analytical descriptive method with the aim of knowing the process of religious development of Jakarta adolescents at the Al-Awfiya Islamic Studies Institute, to find out the supporting and inhibiting factors for Jakarta adolescent religious development at the Al-Awfiya Islamic Studies Institute, and to determine the impact of religious coaching on the religious behavior of Jakarta adolescents at LSI Al-Awfiya. The primary data of this research was obtained directly from the administrators and members of the Al-Awfiya Institute of Islamic Studies which was carried out through interviews, observations while secondary data was obtained through literature in the form of books, scientific papers and online media. The research site took place in the secretariat and study panel of the Al-Awfiya Institute of Islamic Studies. Data collection techniques use interviews, observations, documentation. Meanwhile, data analysis techniques go through the stages of data reduction, data presentation and conclusion making. The results of this study show that the Jakarta adolescent religious development process at the Al-Awfiya Islamic Studies Institute combines traditional and modern curriculum approaches, supporting factors for Jakarta adolescent religious development at the Al-Awfiya Islamic Studies Institute are the infrastructure owned by LSI Al-Awfiya, the attention of local residents and government officials, a network of cooperation that is well established between LSI Al-Awfiya and Educational Institutions and various communities in the community, while the inhibiting factors are the limitations of educators, sources of financing, and the limitations of experts who master technology.

Keywords: Islamic studies institute, religious coaching, youth

INTRODUCTION

The reality of modern life today which is accompanied by the rapid flow of development of science and technology, the birth of various kinds of social media platforms and the development of various types of internet-based games (online games) which are opium for their users in addition to bringing social changes that are progressive are also undeniably bringing regressive social changes to society, especially for teenagers in big cities.

Jakarta, which is a big city as the capital of Indonesia, the center of government, economy and international relations, a gathering place for ethnic groups in Indonesia makes Jakarta a multiethnic area. Various metropolitan problems arise in this city, especially the problems of globalization, modernization, urbanization which contribute to the problems of people with social welfare problems (PMKS) to the physical growth of the city. Among the major problems that occur in big cities such as Jakarta is the fading of religious values in the lives of urban people. (Irfan, 2021) the moral problems that occur in Jakarta as a big city are very diverse ranging from the problem of fights between school students, mass brawls between citizens, prostitution under various masquerades, to the growth of a culture of violence in several places. Urbanization that occurs in big cities also contributes to various moral problems such as increasing numbers, unemployment, increasing homeless populations and growing to the point of increasing crime. (Hidayati, 2021)

The learning process of Islamic religious education taught in schools and madrasahs as an official curriculum required by the government aims to make people of faith and noble
character must be integrated with the learning process of Islamic religious education in the family environment and in the community. The integration of Islamic religious education in the Family and Society is something that must run harmoniously in the formation of Islamic values, ethics, morals, dispositions, or morals in order to realize an ideal life. (Hair, 2018)

Teenagers who are the next generation need to get special attention in terms of religious coaching, empowerment, and organizational introduction. The reality in society shows that the religious condition of Jakarta teenagers is currently very tough challenges, for this reason, the empowerment and assistance of adolescents is very necessary to shape them into a young generation who are Shaleh, have faith, knowledge, skills, and noble character and understand the organization. (Sintasari, 2021) Among the ways to foster and deceive adolescents is to optimize the role of non-formal Islamic Education institutions located in the community environment that function as a supplement to the religious education process in formal Islamic Educational Institutions and formal general educational institutions. Among the non-formal Islamic Educational Institutions in the community is the Institute of Islamic Studies which is a forum for studying, discussing in depth matters related to Islam. Al-Awfiya Islamic studies Institute located in Kebon Jeruk Jakarta is a non-formal Islamic Educational Institution that focuses on religious development, empowerment, and organization for adolescents. So this research focuses on the efforts of the Al-Awfiya Islamic Studies Institute in developing understanding of Islam, empowerment and organizations for Jakarta's youth.

METHOD

This research method uses a Qualitative research approach with an analytical descriptive method with the aim of knowing the process of religious development of Jakarta adolescents at the Al-Awfiya Islamic Studies Institute, to find out the supporting and inhibiting factors for Jakarta adolescent religious development at the Al-Awfiya Islamic Studies Institute, and to find out the impact of religious coaching on the religious behavior of Jakarta adolescents at LSI Al-Awfiya. The primary data of this research was obtained directly from the administrators and members of the Al-Awfiya Institute of Islamic Studies which was carried out through interviews, observations while secondary data was obtained through literature in the form of books, scientific papers and online media. The research site took place in the secretariat and study panel of the Al-Awfiya Institute of Islamic Studies. Data collection techniques use interviews, observations, documentation. Meanwhile, data analysis techniques go through the stages of data reduction, data presentation and conclusion making.

RESULTS AND DISCUSSION

Result

Based on the results of data collection in the field, the Al-Awfiya Islamic studies institute is gathered in it 70 members which are dominated by teenagers both as students and students. The Al-Awfiya Institute of Islamic Studies is dominated by its members by teenagers who are students and students. The process of religious development of Jakarta teenagers at the Al-Awfiya Institute of Islamic Studies by combining traditional and modern curriculum approaches. Religious development activities at the Al-Awfiya Institute of Islamic Studies consist of daily, weekly, monthly activities to commemoration activities of Islamic holidays as well as social activities. The traditional curriculum approach applied is to focus on the study of turost (classical books) in every study activity with the sorogan and bandongan systems such as in salaf islamic boarding schools. The sorogan system is a learning system where a teacher guides, supervises, and assesses the abilities of students directly one by one while bandongan is a learning method where students listen collectively to the material presented by a teacher. For daily
activities, it is devoted individually to pilgrims who want to deepen the reading of the Qur'an, Arabic and mastery of the basic books of aqidah, fiqih, akhlah and Tarikh such as *al aqidah diniyyah, durusul fighiyah, akhlah lil banin, khulashoh nurul yaqin*, sharaf and nahwu. Weekly routine activities of Islamic studies are carried out every Monday night for all LSI Al-Awfiya pilgrims with discussions of aqidah, fiqih, akhlah sourced from *turost*, the study begins with the reading of ratib, tahil and maulid simuluddor. Monthly activities are thematic Islamic studies by inviting competent speakers in the discussion of the themes presented, as well as pilgrimage activities to scholars both living and deceased (grave pilgrimage) this is done in order to get blessings from pious people. The material for religious guidance with a modern approach adopted by LSI Al-Awfiya as applied to formal Islamic educational institutions such as Islamic Religious Universities is to hold scientific discussion forums, seminars, workshops, training and research. In addition to religious guidance, socio-economic empowerment and Islamic art are also carried out. This empowerment is manifested in social activities such as management, delivery of corpse pick-up, entrepreneurial activities under the name of halal stores. Sale and Islamic music art with hadroh playing skills which is a means of shirking and proselytizing.

The educators at the Al-Awfiya Institute for Islamic Studies consist of internal and external educators, internal consisting of the head of LSI Al-Awfiya and division heads while external are the speakers who are invited to fill out the study. The management of LSI Al-Awfiya consists of the chairman, Secretary, Bandahara, public relations and multimedia division, proselytizing and Education division, sports and arts division, human resources division, and social division. LSI Al-Awfiya already has facilities and infrastructure in the form of a building as a center of activities as well as a secretariat office located in Kebon Jeruk, West Jakarta, in every activity that LSI Al-Awfiya entails to empower self-help funds from pilgrims and donors.

Supporting factors in the religious development of Jakarta teenagers at the Al-Awfiya Institute of Islamic Studies include the infrastructure owned by LSI Al-Awfiya in the form of a building that really helps the running of every activity as well as a means to stay in touch between pilgrims, the support and attention of local residents and government officials ranging from the RT, RW to the level of the administrative city of West Jakarta is very large to LSI Al-Awfiya this can be seen from the enthusiasm of residents local in participating in activities at LSI Al-Awfiya and also several occasions LSI Al-Awfiya participated in religious activities organized by the West Jakarta administrative city government, a network of cooperation established both between LSI Al-Awfiya and formal and non-formal educational institutions and also with various communities in Jakarta, having hadroh art trainers who teach members hadroh beating skills for qasidah and maulid readings so that with this, it attracted the attention of the public to join LSI Al-Awfiya, the use of social media as a means of proselytizing and publication of every activity organized by LSI Al-Awfiya. The inhibiting factors in the religious development of Jakarta teenagers at the Al-Awfiya Islamic Studies Institute include the limitation of educators who come from the internal LSI Al-Awfiya so that this is still centered on the chairman of LSI Al-Awfiya, the source of financing is still very limited from pilgrims and donors, the limitation of experts who master technology as a means of proselytizing and publication of activities on various digital platforms.

The impact of religious guidance on the religious behavior of Jakarta adolescents at LSI Al-Awfiya Jakarta based on the results of observations found that the formation of critical thinking in responding to religious phenomena that occur in society is due to the increasing level of religious understanding of LSI Al-Awfiya pilgrims, the formation of strong family ties between pilgrims (*Ukhunwah*) so that with it is formed social sensitivity both between pilgrims and the community around their residence, inclusive in proselytizing in all circles and increased experience of communicating in organizations.
Discussion

Islamic education has a very broad work so that Islamic education is very open (inclusive) to the demands of human welfare both in the fields of science and technology and the fulfillment of spiritual needs. Therefore, in principle Islamic education has an accommodating character to the demands of the times whose scope remains in the rules of the norms of Islamic life. (M.Arifin, 2003) The open era of information flow and globalization brought about human social changes, both positive and negative changes. One of the negative impacts is the occurrence of moral discourse due to the low understanding of religion among adolescents, so that community participation through Islamic educational institutions is needed to deal with these problems. Various religious activities and youth organizations developed by the community have a great influence on the development of adolescent potential, especially in maintaining behavior and morals in the midst of modernization. (Sriyanti, 2021) Religious education in the family and in the community is a complement as well as a support for the success of the Islamic Religious Education curriculum taught in schools, where the purpose of religious education in all environments is to grow, instill, and improve faith through the provision and fertilization of knowledge, passion, practice of students about the Islamic religion so that they become Muslims who continue to develop in terms of faith, piety to Allah Swt. and, having a noble character in personal life, society, nation and state. (Moch.Tolchah, 2015) The approach of religious formation for adolescents is with a faith approach, an experiential approach, a habituation approach, a rational approach and an emotional approach. Religious guidance with this approach is able to control the behavior of adolescents in everyday life. The process of religious development of Jakarta teenagers at the Al-Awfiya Institute of Islamic Studies is an effort to face the challenges of 21st century education where the paradigm of 21st century education focuses on competencies in learning and innovation skills, skills in using technology and information media, and being able to work, and survive by using life skills. (Sadat, 2019)

Supporting factors in the religious development of Jakarta teenagers at the Al-Awfiya Islamic Studies Institute include good partnerships with various communities and various educational institutions. Partnerships are a must-do for institutions that want to advance and develop. A form of partnership must contain elements of mutual need, mutual benefit, and mutual strengthening. These three elements are built on the basis of trust based on justice, honesty, and policy. (Herlina, 2018) Another supporting factor is the high enthusiasm of pilgrims in preserving the art of tabuh rebana (hadroh) which is part of the implementation of preserving the tradition of reading the biography of the Prophet in the jakarta community. The tradition of reading the biography of the Prophet Muhammad Saw. known as maulid is very thick in the people of Jakarta, especially the Betawi ethnicity as the dominant tribe in the Jakarta area, it has a positive impact and is very effective in building togetherness, organizational maturity, maintaining the integrity of the community and expanding the institutional shia. (Mastanah, 2017)

The increasing understanding of religion which is characterized by critical thinking in responding to religious problems that occur around life and the establishment of strong ukhuwwah ties is the impact of religious guidance on the religious behavior of Jakarta adolescents at LSI Al-Awfiya this is because religious learning activities are directed by teachers who are facilitators by providing collaborative, contextual learning that prioritizes interactive aspects, freedom of argument and creativity. The younger generation also needs to be involved in dialogue, communication, discussion, and attend various scientific seminars. By involving oneself in academic intellectual-based activities, it can form a structured, logical and systematic mindset, broad-minded, inclusive, rational, critical, selective, and constructive in seeing self-reality and social. (Al Asadullah, 2021)

Based on the results and discussions above related to the Role of the Al-Awfiya Islamic Studies Institute in Jakarta Adolescent Religious Development, the researcher has a research idea called the Ukhuywah Model in Adolescent Religious
Development. *Ukhuwwah* Model Planning in Adolescent Religious Development is motivated by the challenges of globalization life ranging from the rapid flow of scientific and technological development, the wide open flow of information through social media, and promiscuity in big cities leading to the decline of adolescent morals and morals, as well as the need for an intellectually and morally capable young generation. So that in this case, religious guidance is needed for Jakarta teenagers in the form of religious education that is in accordance with the character of urban teenagers, adaptive to the times but still responds to religious traditions that prevail in the community.

The implementation of this idea emphasizes the empowerment of urban adolescents based on Islamic education. The implementation of this idea begins with the provision of knowledge related to religious materials and general materials of a social nature as the basic capital of adolescent empowerment. The empowerment of adolescents who prioritize the power of ukhuwwah (brotherhood) consists of four aspects, namely social, Islamic art, entrepreneurial economics and Islamic proselytizing. Social empowerment by regularly fining social activities such as social service activities, donations of death disasters, delivery of sick patients using ambulances. Empowerment on aspects of art by providing art skills tabuh hadroh. Empowerment of the entrepreneurial economy by providing facilities in the form of shops and access to business partners. Empowerment in the field of proselytizing is by involving teenagers in religious activities in the bai community as active participants and material givers. From the series of several aspects of empowerment, it will provide organizational communication learning for adolescents so that habituation, conditioning, and the learning process are expected to form a moral, independent and skilled adolescent personality. The following is a chart of the implementation of the *Ukhuwwah* Model in Adolescent Religious Development:

![Figure 1. *Ukhuwwah*’s Model in Youth Religious Development](image)

**CONCLUSION**

Conclusions related to the formulation of the problem and the objectives of the study can be described as follows:

1. The process of religious development of Jakarta teenagers at the Al-Awfiya Institute of Islamic Studies combines traditional and modern curriculum approaches. The traditional curriculum approach applied is to focus on the study of *turost* (classical books) and bring to life local religious traditions while the modern curriculum approach is applied by
holding scientific discussion forums, seminars, workshops, training, research and youth empowerment in four aspects, namely social, artistic, entrepreneurial economics and proselytizing.

2. Supporting Factors for the religious development of Jakarta teenagers at the Al-Awfiya Islamic Studies Institute are the infrastructure owned by LSI Al-Awfiya in the form of buildings, the attention of local residents and government officials, a network of cooperation that is well established between LSI Al-Awfiya and Educational Institutions and various communities in the community, has hadroh art trainers who teach members skills, while the factors inhibiting the religious development of Jakarta teenagers at the Al-Awfiya Islamic Studies Institute are the limitations of educators who come from the internal LSI Al-Awfiya, sources of financing, limited experts who master technology as a means of proselytizing.

3. The impact of religious guidance on the religious behavior of Jakarta adolescents at LSI Al-Awfiya increased religious understanding which is characterized by a critical attitude towards religious problems that occur, establishing ukhuwwah among worshippers and being inclusive in proselytizing.

BIBLIOGRAPHY


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